

*The Marriners Card and Compass.*  
OR  
**THE BEST WAY**  
TO ATTAIN  
**HEAVEN**  
Amidst a Sinfull and Crooked  
**GENERATION.**

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By *WILLIAM HARVER,*  
Minister of the Word.

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AUGUST.

*Væ etiam laudabili vita hominum, si remotâ  
misericordiâ discutias eam.*

*Hæc via ducit in urbem.*

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LONDON,  
Printed in the Year 1659.




# The Epistle Dedicatory



To the right Honourable  
*ANN* Countess Dowager of  
SCARSDAL,  
And

To the rest of that Noble  
Family, Grace, Mercy,  
and Peace, &c.

Madam,

 *He world (for the most  
part) is like the Cy-  
press-Tree, long and  
fruitless; and like Tul-  
lies strange Soyl, for all the sweet  
showres that fall upon, it it's still*

## The Epistle Dedicatory.

dry as dust. The cause of it is either ignorance or negligence, want of Knowledge in the will of God, or Non-Improvement. I have endeavoured to remove these Obstructions, and to take the rubs out of the way. There are but two extreames, Presumption and Desperation, which like Scylla and Charybdis, make shipwreck of all the vessels they meet with. Where these waters break out, they beat down all before them. They are alike dangerous (saith Chrysost.) For Presumption falls him that standeth, and Desperation after a fall admits no rising. This small Tract (Ma-  
dam)



## The Epistle Dedicatory.

dam) by Gods assistance will inform the one, and reform the other. It will be an eye to the ignorant, and a spur to the negligent; for it treats only of Christ, and as the Star the Wise men, will conduct them to him. But I am loth to take too large a survey in so small a piece of ground. They that write must not forget that Rule of the Orator, ut titulum legant, to read the Title of their Books, lest like the gates of Minus, it proves bigger then the City it self. I was ambitious to dedicate it to your Honour, that it might kiss your hand, which hath been so often open to men of my

## **The Epistle Dedicatory.**

*calling and condition, and in particular to myself, the meanest of them who serve at the Altar. Now the God of Heaven be your continual guard and guide; his Blessings in a plurality light upon your Honour, and your whole Family, as the dew on Gideons Fleece. This shall, alwayes be the unfeigned Prayers of*

**Your Honours**

**most humble, and**

**grateful Servant,**

**William Harvey.**



JOHN 14. 6.

*I am the Way, the Truth, and  
the Life.*



Hese words are an answer to the precedent verse, and they are Allegoricall, rarely adorn'd, partly metaphoricall, and partly Metonymically, and they are brought in, to inform *Thomas*, and the rest of the Disciples more fully in the way of Salvation. We know not (saith *Thomas*) whither thou goest, and how can we know the way? Our Saviour presently resolv's him in the words of my Text. *I am the way, the truth and the Life. Aurea Sententia,* A golden Sentence. The wise men of the East opened their treasures, and presented unto him gifts, even Gold, Frankincence, and Myrrh; but he pre-

B

sents

sents unto us gifts more precious, in that they fit the Soul in her divine progress to Heaven, and as the Angels, Lazarus, carry it into Abrahams bosome. But I will come to the severall branches of the Text. And they are three, *Via, veritas, & vita*. The way the truth, and the Life.

First, Christ is the *way docendo*, by way of teaching, because he alone instructs in the way to happiness. The Law is our Schoolmaster to bring us to Christ, Gal. 3.24. and Christ is our Schoolmaster who brings us to Heaven. He is that pillar of a cloud and fire leading us the way to the Heavenly Canaan, Exod. 13. 21. St. John saith, No man hath seen God at any time, the only begotten Son which is in the bosome of the Father he hath declared him. John. 1. 18. He is the true Mercuries finger, that directs the poor wandering traveller the right way to his heavenly Mansion. None but he can fit us for that blessed Academy above, were we shall all be Fellow-Communers with the Saints and blessed Angels.

Secondly, he is the *way promerendo*, by way

way of Meriting. Concerning this notable is that of St. Paul, *Rom. 5. 16, 17, 18, 19.* *For if by one mans offence, death reigned, by one much more they which receive abundance of grace, and the gift of righteousness shall reign in Life by one Jesus Christ, &c.* read the Text. He alone is that Sampson, who hath broken the Cords of our Sins from us, by which we were so fast bound, and with that woman in the Gospell, even bowed together. That strong man Satan, *by him* is overcome, and his armour wherein he trusted, taken from him, and his spoiles divided. *Luke. 11. 22.* The Apostle to the *Colossians* saith, *In whom we have redemption through his blood, even the forgiveness of our Sins, Col. 1. 14. and v. 20.* ( Having made peace through the blood of his Cross ) by him to reconcile all things to himself. To omit a cloud of witnesses ; St. Peter positively thus, *Neither is their Salvation in any other ; for there is none other name under Heaven given among men whereby we must be saved. Acts. 4. 12.* And thus he is the way *promerendo*, by way of merit.

Thirdly He is the way *applicando*, by

way of application; And that in Severall respects. First by his word; so the Psalmist, *Thou wilt shew me the path of Life.* Ps. 16. 11. And in another Psalm *I will instruct thee, and teach thee in the way which you shalt go. I will guide thee with mine eye.* Ps. 32. 8. Secondly by his Sacrament, by which God hath not only saved us according to his mercy, by the washing of regeneration, and renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternall Life. Titus 3. 5, 6, 7. But also he doth Confirm unto us as by undoubted Seals and assurances, the way of Salvation, righteousness, and eternall Life. So the Apostle speaking of Abraham. *And he recieved the Signe of Circumcision, a Seal of the righteousness of faith, which he had being yet uncircumcised; that he might be the Father of all them that believe though they be not circumcised, that righteousness might be imputed to them also.* Ro. 4. 11. Thirdly By holy and fervent prayers, According to that of St. Paul Eph. 2. 18.

For

For through him we both have an access by one Spirit unto the Father, &c. chap. 3. 12. In whom we have boldness and access with confidence by the faith of him. And to the Romans he saith, For ye have not received the Spirit of Bondage again to fear: but ye have received the Spirit of adoption, whereby we cry Abba Father. Rom. 8. 15. To this purpose we are commanded in our Pater Noster, to supplicate Almighty God in that sweet Epithete and name of Father. Our Father, &c. \* that ( as Mart. Luther expounds it ) We might believe him to be our true Father, and we his very Sons, and that we should come unto him more confidently, in a full assurance, and might call upon him, even as we see Children with Confidence beg any thing of their Parents. For which cause he is said to be our advocate, 1. Ep. John 2. 1. And if any man sin, we have an advocate with the Father

ut vere credamus eum nostrum verum patrem, nosque eius veros filios esse: ut eo confidentius plena fiducia ad eum accedamus, eumque invocemus; quem admodum videmus liberos certa fiducia aliquando a parentibus suis petere. Luth. in Explicat. Catechet.

ther, *Jesus Christ the Righteous, &c.* And by *St. Paul*, our Mediator, *1. Tim. 25.* For there is one God and one Mediatour between God and men, the man Christ Jesus.

Fourthly and lastly, *per exemplum*, by example in shewing us the way how to live in mutual love and amity one with another. For this we have a fair copy to write by, *John 13. 15.* For I have given you an example, that ye should do as I have done to you, and what is that, even a low descention, a rare bird on the earth *nigro simillima Cigno*, like unto a black Swan; hear it, *If I then your Lord and Master have washed your feet*, what said I, washed your feet? O rare humility! ye also ought (and all the reason in the world) to wash one anothers feet. *v. 14.* Secondly, In shewing us how we should undergoe and suffer afflictions and persecutions in this life. Herein likewise he hath beaten our way before us. *1. Pet. 2. 21.* For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps. And now I come to application.

If Christ be the only way to happiness,  
as



as is clear by the premises; then by consequence, all who affect and follow any other way beside, without, and against Christ cannot be saved. Let the Turke dream of an *Elizium* and fancy what carnall pleasures he please in another world; he will find one day he *built* but Castles in the Air, and instead of sports and pastimes, feel the torments of a damned Conscience, then will he curse his *Mahomet*, the day wherein he was born, and the womb that bare him. *Quantum mutatus ab illo?* How is the man now changed, when he seeth all his hopes frustrate, and for a World of happiness falls into a deep confus'd *Tophet*, where the breath of the Lord, like a river of Brimstone doth kindle it. *Isaiah. 30. 33. No man cometh unto the Father but by me,* (saith the Way in my text) and if he gains heaven without Faith on Christ, farewell thou Queen of Sciences sacred Divinity, the Holy Scriptures then are but meer Riddles. But O God! thy word is truth, and all men besides are liars; We know and believe. *He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life*

but the wrath of God abideth on him, John 3. 36. And *Verissimum est*, this is most true, Whosoever denyeth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father also. 1 John 2. 23. And again, He that honoreth not the Son honoureth not the Father that hath sent him. John 5. 23. Where are our Jews now, and Antitrinitarians, those brethren in evill as (*Jacob*, said of *Simeon* and *Levi*) If the great Turk cannot be saved, what will be come of them? 3. *Mutato nomine*, change but only the name, and there is not a pair of sheares between them. Poor Jew, (wert thou as rich as he of *Malta*) thou canst never obtain true happiness 'till thou believest in that God whom thy Fathers crucified. All thy priviledges and prerogatives which thou so much gloriest in, without faith in him, will prove so many plummetts of lead to sink thy floating soul to Hell. Thou saist, thou hast *Abraham* to thy Father, and thinkest that shall carry it, a meer flourish. What armes canst thou shew of his to prove thy pedegree. Hear what our Lord said to thy Country-men of old; *Your Father Abraham*

*braham rejoiced to see my day, and he saw it, and was glad,* John 8. 56. The soaring Eagle owns no bird for hers that cannot out-look the Sun. Where is thy faith to make thy words good? The Philosopher stared upon a Star, when he fell into a pit.

In the next place I must say something to our Roman Catholicks, who like water-men look one way and row another; these set too great a price on their works, and where natural beauty fails, there they seek to repair by Art. What with their Saints, and what with their works, Christ the only and true way is forgotten. We confess, the Mother of our Lord was a holy Virgin, a rich and pure Cabinet, wherein was inclosed that most precious Jewel (God-Man,) the true *Catholicon*, by whose blood all the diseases and maladies of our Souls occasioned by sin, were perfectly cured; and she now a glorious Saint in Heaven; yet to make her a Saviour is high Sacrilege. *O my soul, come not thou into their secret, unto their Assembly mine honour be not thou united.* Hear, and blush to hear it, *Marie* is the Media-

trix

*Maria est Mediatrix nostre salutis, &c. Bernardinus in Mariali.*

trix of our Salvation, of our Conjunction, Justification, Reconciliation, Intercession, Communication.

Mark what result that Den of Thieves, the Council of Trent give of the Saints in general, *Sanctos suppliciter invocare, & ad eorum oratione opem, auxiliūque confugere, bonum & utile est.* Humbly to invoke the Saints, and to fly to their prayers for help and safeguard is good and profitable. But again, see how they make their works fit cheek by jowl with the merits of Christ. This is all one, to compare a **stinking** candle burnt to a snuff with the most transcendent light, and glorious rayes of the Sun. Behold what a train they have in this particular, and with what rattle this Idol is ushered up. Certainly these fellows must have a good purse to maintain so great a retinue. Some by observing the prescription and rule of (as they call them) *S. Dominick, Frances, Benedick;* and others the Saints, *S. Bridget and S. Clare, &c.* others by their tedious peregrinations to this or that Saint, others by

by their Vigils, Masses, & *Rosariorum preculis*, by their Rosary of short prayers; others by their abstinency, and fasting, & *ciborum delectibus*, their choyce dishes; others by a spontaneous whipping themselves; others by their Alms-deeds (pity so good a pail of milk should be spilt) *aliiſque commentitiis pietatis operibus*, and by other counterfeit works of godlineſſe; they truly (though vainly) think to obtain Salvation, and more then ordinary reward in Heaven.

But *hec non eſt via, neque eſt hec civitas*, this is not the way, neither is this the city, as *Eliſha* ſaid to the Syrians, 2 Kings 6. 19. This is not the way to Heaven, neither will it ever bring any to that great city, the holy *Jeruſalem* descending out of Heaven from God, Revel. 21. 10. I ſpeak not this to diſcourage a holy walking with God in a mans general or particular Calling, or that I null good works as ſuperfluous and unneceſſary. No, God forbid. *Without holineſſe no man ſhall ſee the Lord. Not every one that ſaith Lord, Lord, ſhall be ſaved; but he that doth the will of my Father which is in Heaven, Matth. 7. 21.*

For

For as we are not saved *propter opera*, for our works, we are saved, and shall be one day judged accordingly, *secundum opera*, according to our works. See *Matth.* 25. v. 34. to the end. But I would not have men big with their works, high conceited of them, stand in competition with God, fondly to imagine their works meritorious; in so doing they derogate from the free Grace of God, and the death and passion of Christ, who saith in my Text, *I am the way, &c.* *Alio nobis non opus est ostiario, mediatore, vel ministro*, saith *Chrysost.* We need no other door-keeper, or Mediator, or Minister. 16. *Hom. in Matth.* Our Justiciaries then and conceited Pharisees, like Players over act themselves. These indeed have good things in them, but (as we use to say) fools have them in keeping. Should we call them Papists they would spit at it, and yet verily in a sence they are all one in this particular: just like the two Elders in *Susanna* they seem to take leave one of another, and presently meet at one door. He that saith, *I am the way* saith likewise, *I am the door of the Sheep.*

John

*John 10.7.* And as no man cometh unto the Father but by him: so by him also we have access by faith into the grace wherein we stand and rejoyce in hope of the glory of God. *Rom. 5. 22.* What impudence can out face that of the Apostle. For by grace are ye saved through faith, and that not of your selves, it is the gift of God, nor of Workes, lest any man should boast. *Eph. 2. 8, 9.* And the same Apostle elsewhere saith, speaking of free election; And if by grace then is it no more of works, otherwise grace is no more grace, but if it be of works; then it is no more grace, otherwise work is no more work. *Rom. 11. 6.* Let the Church of Rome then tell what tale they please; I hope (beloved) it is no article in our Creed. To pray to Saints, and ascribe merit to our works is the next way to make us devils. I am sure they never had these puddles from the pure fountain of Gods holy word. Pride is one of the seven deadly sins, but of two, spirituall pride is the more dangerous and most expect a fall. That man who is big with the timpany of his own worth will hardly acknowledg Christ to be the way. This is so stiff an  
Oak

Oak that it will break rather then bend; and with *Naball* it is such a son of *Belial* that a man cannot speak to it. 1 Sam. 2 5. 17. But to conclude the first particular, Let this serve for admonition to all that truly fear God, without procrastination to address themselves to Christ, who is, and none but he, the true and living way to bliss: *to know him and his Father is eternall life.* John 17. 3. Wherefore as the Apostle sometime said in another sence, so let us all say; whether shall we go, thou hast the words of Eternall life.

And so I come to the second branch in my Text. As Christ is the *way*, in like manner he is the *truth*. I am the *truth*.

First he is the *truth* *Complendo*, by way of accomplishment, for in him as by a lively voice and promise, whatsoever was spoken and typified concerning the *Messiah* by the mouth of all the holy prophets, since the world began, are fulfilled. Acts. 3. 21. see. v. 24. and. Acts. 10. 43. In like manner, the whole Hierarchie of the Leviticall priesthood is accomplished in him the Antetipe: which the Epistle to the Hebrews throughout plainly sheweth.

Thus



Thus the Apostle speaking of the Law, saith, that it was *but a shadow of things to come*, Hebr. 10. 1.

Secondly he is the truth *Promittendo*, by way of promise. So Joh. 17. 17. *Sanctifie them through thy truth, thy word is truth.* And David thus speaks Ps. 119. 43. *And take not the word of truth utterly out of my mouth.* And Ps. 33. 4. *For the word of the Lord is right. Heaven and Earth shall pass away, but my words shall not pass away.* Luke. 21. 33. St. Peter having spoken of the frailty and vanity of man and flesh; positively concludes, *that the word of the Lord endureth for ever.* 1 Pet. 1. 25.

Thirdly he is the truth *Operando*, by operation; because by the holy Ghost through the word of truth, *he shall guide us into all truth.* Jo. 16. 13. And Chapt. 8. 31. 32. *If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free;* And v. 36. *I the Son of man shall make you free, ye shall be free indeed.*

This may first serve to inform us, that Christ is the true *Messiah*, that undoubted Seed of the woman who should break the  
Ser-

*Serpents head* Gen. 3. 8. That seed of *Abraham* in whom all the nations of the earth were to be blessed. Gen. 12. 3. *He, who was to save his people from their Sins.* Matth. 1. 21. he in whom *all the promises of God are yea and amen.* 2. Cor. 1. 20. Let us then who are Christians acknowledge him alone to be our Saviour; although the *Jews* wickedly blasphem-  
me, and fondly phancie themselves of a *Messiah* to come. Of whom the Father truly speaks; they are ready to read, but blind to understand, and hard to believe.

*Parati sunt ad legendum, c. c. ci vero ad intelligendum, auri ad credendum. Aug. Serm. 35. de Temp.*

Secondly, if Christ is the *truth*, it followeth, whatsoever is propounded to us, against, without, or besides Christ to embrace and follow; is a meer lye. St. Paul calls it *the Spirit of error.* 1. Tim. 4. 1. Our Saviour himself saith *There shall arise false Christs and false prophets.* Math. 24. 24. That is to say: false Doctors and Teachers, as *Tertull.* expounds the Text. *Qui pseudoprote sunt, nisi falsi predicatores? Qui Pseudo-apostoli, nisi adulteri Evangeliza-*

lizatores? *Qui Antechristi, nisi Christi rebelles? de prescript. heret cap 4.* Who are false prophets, but false preachers? Who are false Apostles, but adulterate Gospelers? Who are Antechrists, but rebels of Christ? These come in *sheeps cloathings*, Matth. 7. 15. *Having a shew of Godliness.* 2 Tim. 3. 5. *a shew of wisdom.* Coloss. 2. 23. *Who by good words and fair speeches deceive the hearts of the Simple.* Rom. 16. 18. *Tea they shall show great signs and wonders, that (if it were possible) they shall deceive the very elect,* Matth. 24. 24. And indeed, whom have they not deceived? If ever that saying was true, it is now; Where God hath his church there the devill hath his chappel. We have almost as many Conventicles as Churches, and a multitude resort unto them. Let but one sheep run astray and the whole flock will soon follow. *St. Hieron* thus describes the heretiques. Their affable speeches, fair tongue are a gin and snare wherewith they catch the poor birds and fishes. But of these the people of God are

*Et affabilis sermo & blandum hereticorum eloquium sunt sagena et laqueus quibus pisces capiunt & volucres. In Cap. 9. Eccl.*

admonished to take heed, *Beware of false Prophets*, saith our Saviour himself, Matth. 7. 15. And in another place, *Take heed and beware of the leaven of the Pharisees and of the Sadduces*, chapt. 16. 6. and that 24. 25. and 26. vers. read the words. And the disciple follows his Master. Beloved, believe not every Spirit; but try the Spirits whether they are of God: and he giveth the reason; *because many false prophets are gone out into the world.* 1 Epistle of John. 4. chapt. v. 1. Thus should every Christian do, if they would not be seduced. Should a Goldsmith hand over head take all moneys without trying; I believe he would receive much adulterated coine. To prevent which, he brings all to the touchstone. If Solomon had not been wise, he could never know the true Mother, for the harlots were both at their pro and con, and in one tale. 1. Kin. 3. 23. &c. Wherefore, the best way to find out the faise play of these juglers, is to bring them to the touchstone of  
*Hæresis docta est mentiri non tantum lingua, sed & vita; si fidem interroges nihil Christiani. si conversationem nihil irreprehensibilis. Eccl. 12.*

Gods

Gods word For all is not gold that glitters. The property of Heresie is to lye, not in tongue onely, but in Life. If thou questions his faith, no better Christian; if his Conversation, none more irreprehensible; saith *Benard*. And *Ireneus* of false prophets, goes on thus; *similia nobiscum loquuntur, dissimilia vero sentiunt lib. 1. epist. 55.* They speak to us the same things, but think the contrary. And truly had we not recourse to the sacred springs of

holy Writ; the whole world would go after them. You know who said it, *My sheep hear my voice, and again; The sheep follow him, for they know his voice; And a stranger will they not follow but will flee from him. For they know not the voice of strangers, John. 10. 4. 5.* It was a voice from heaven which said, *hear him Matthew. 5. 16.* And he that came from Heaven, the Son of man who is in Heaven, said of those hypocrites, *Mittite eos, Let them alone they be blind leaders of the blind, &c. Matth. 15. 14.*

In the next place; If Christ be the truth; then by consequent, his word is truth; and we ought to subscribe to it without dispute. *Ipse dixit* was sufficient

a Scholar of *Pythagoras*; If their Master once said it, it carried as much weight with it, as delivered from an Oracle. Me thinks the word of God should be of more credit with us. If that once speakes, we should presently lay our hands upon our mouths, and by silence express our consent. *I am with you unto the end of the world*, that is, by his Spirit, Grace, word, &c. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. John 3. 5. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 John 5. 7. and verse the 20. St. John speaking of our Saviour saith, *This is the true God and Eternal life*. And according to St. Paul, *God blessed for ever*. Rom. 9. 5. These and whatsoever we find recorded in the word, we must believe, without Cavelling; seem they never so contrary to naturall reason. This condemns the foul Heresie of the *Photinians*, who deny the Divinity and Godhead of *Christ*; upon this account onely, because their blind reasons cannot comprehend it; as if our faith were  
 pind

pinn'd upon reasons sleeve. I have read of one who was in his dumps and deep contemplation, to define fully what God was; and this he would do forsooth by Philosophy and reason. In this his brown study, by the sea-side, he seeth a Child go often to the sea, and bringing from thence water in a shell, and then to put it in a little hole which was hard by. The *Philosopher* asked the Child, why he did so; The Child replied, because I will bring all the Sea, and put it into this hole. That is impossible, said the other again; So it is as impossible (saith the Child again) for thee by reason to define what God is. Worthy is that of *Cassianus*; Doeſt thou ask me a reason of the Word. I do not tell thee; God hath said it, his word is all the reason. The person of him alone that speakes it is sufficient for my belief. • What need I enquire how that is true that God hath spoken, when I must not doubt, because it is true, because God hath spoken it. If this course were taken, it would not only prevent blasphemy and mistakes of Scripture, but be a great obstruction to sin and wicked-

ness. Did our *Anapablist* but steer this way, they would not cavill so much at the Baptisme of Infants. What though their baptisme be not positive or demonstrative; yet it is deductive, deduced from Scripture, as plain as a mans nose on his face. Will they play the thieves, and rob a poor Child of the Sacrament, upon this fond cavill, What good doth it doe them? And they have no faith, which is more then they can prove for they have Sacramentall faith, and the Seed of faith. And further they urge that Children are not capable of reaching, and so ought not to be baptized; As if that text had relation to the adulted Men and Women of ripe years; and not to Children. They make themselves simple *Logicians*, for they understand not a distinction. If they ask what good

*Aqua corpus  
absoluitur Spi-  
ritu anime de-  
lecta mundan-  
sur.*

it doth them; *Saint Ambrose* will tell them; The body is cleansed by the Element, Water; the spots & sins of the Soul by the Spirit: I will end this with that of *Crysost.* (meaning *Tertullians* works



works ) *Da mihi Magistrum, da mihi Magistrum, Give me my Master, give me my Master.* So say I, and so let us all say of the word of God; *da nobis Magistrum, &c. Give us our Master, give us our Master.* Thus Christ is the truth.

Thirdly, as he is the way, and the truth so he is the life; and that in three respects, *Creando & Conservando; Regenerando & Sanctificando, Resuscitando & Glorificando.* By Creating and Conserving us, By Regenerating and Sanctifying us, By Raising again and Glorifying us.

First he is said to be the Life, not so much in relation to his essence; in which respect he is *life eternall*, 1 John. 5. 20. but in relation to us, in that he hath created us, and kept us ever since by the hand of providence. So David, Psalm. 100. 3. *Know ye that the Lord he is God, it is he that hath made us and not we our selves, we are his people, and the sheep of his pasture.* And the Apostle, *In him we live, move, and have our being.* Acts 17. 28.

Secondly, he is *life*, and that especially by Regenerating and by Conserving us;

because, by the Sacraments and words, he workes, and (as I may so speak) begets in us a *Spirituell life*. According to that of *S. John*, *Jesus answered, verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdome of God*, and so forward, *John 35.* And in the 6. chap. and 33. v. &c. *For the Bread of God is he which cometh down from Heaven, &c.* And *John 10. 10.* *I am come that they might have life, and that they might have it more abundantly.* *St. Paul* hath this expression to the *Galatians*, *I am Crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God; who loved me, and gave himself for me.* *Gal. 2. 20.* And in his Epistle to the *Romans* he saith, *How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death.* *Rom. 6. 2.* and v. 4. *Therefore we are buried with him by baptisme into death, that like as Christ was raised up from the dead by the Glory of the Father, even so we also should*

should walk in newness of life. Read Rom. 8. 12, 13.

Thirdly and Lastly, Christ is the *life*, *Resuscitando & Glorificando*, by raising us again, and by glorifying us. *This is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day.* John 6. 40. And again, *I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live? And whosoever liveth and believeth in me shall never dye.* John. 11. 25. 26. St. Paul saith, *whom he justified, them he also glorified.* Rom. 8. 30. And which is more; *Who shall change our vile bodie, that it may be fashioned like unto his glorious body, &c.* Philippians. 3. 21.

The fruit which we may gather from hence is this; *If Christ be the life*, we should seek it in and through him only, without whom we shall never obtain it. And we should not so much mind this present life, which we have in common with beasts, reprobates; and as Eurip. saith *Non vita, sed calamitas est*, It is not

a life in comparifon, but a calamity, and differs nothing from death; if we believe the *Phylofopher*: a life that is as brittle as Glafs, frail and Momentany. *Ut hora fic vita*. It is a life, which paffeth away as an hour upon the Diall, infenfibly. But mind we that Spirituall life of regeneration and ſanctification, which is the life properly ; and by which we live to God through *Jesus Chriſt* our Lord. A life wherein ſin doth not reign in our mortall body, that we ſhould obey it in the luſts thereof, neither yield we our members as instruments of unrighteouſneſs to ſin. Rom. 6. 12, 13. When the Emperour Nero had finiſhed his houſe, which he called *Domum Aureum*, the golden houſe, he ſaid, now I begin to live like a man. But this is moſt true ; we never begin to live like Chriſtian men, till we live the life of Regeneration and Sanctification. And now if Chriſt be our life. death will be to us advantage. As St. Paul hath it. *When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory*. Coloff. 3. 4. And that true and eternall life which we here poſſeſs by faith and hope ; We ſhall

at

at length have the full fruition of it in Heaven. That of the Apostle is worthy of all acceptation; *For whether we live, we live unto the Lord, and whether we dy, we dy unto the Lord; whether we live therefore or dy we are the Lords.* Rom. 14. 8. Who is he then that will not from his heart breath forth and say. O my Lord Jesus Christ, thou art truly the way, because no man cometh unto the Father *nisi per te*, but by thee; thou art the truth, because no man knoweth the Father *nisi per te*, but by the. Thou art the life, because no man liveth, *nisi per te*, but by thee. Be thou to me the way by which I may come to thee and the Father; Be thou to me the truth by which I may know thee and the Father; be thou to me the life by which I may here live in thee by faith in believing, and there in heaven by fruition. Let this ever sound fresh in our ears. Wilt thou walk? I am the way, Wilt thou not be deceived: I am the truth; Wouldst thou not dye? I am the life. This thy Saviour saith, thou hast not where to go, un-

*Ambulare vis?  
ego sum via;  
falli non vis? ego  
sum veritas: Mo-  
ri non vis? Ego  
sum vita. Hoc  
dicit salvator  
tuus, non est  
levis*

less unto me, nor how to go but by me. Secondly, if Christ be the life, then it follows there is a resurrection of the body at the last day. From this flower may the Bee suck honey, the Spider poyson.

*quo eas nisi ad me, non est quo eas nisi per me. Aug. Tract. 22 Johannum.*

Now in the first place, may the people of God, with the *Eunuch* depart home rejoycing, with much harmony in their Souls. *Cura thymo pleno*, their thighs are now laden with sweetness. O the rare contentment of a child of God in the privation and want of all external comforts! With *Jacob* he may well & truly say, few and evill have the dayes of my life been: As for this world he doth but breath in it, that is all. Yet prithy erect thy self, banish thy sad thoughts; no violence is perpetuall; a storm lasts not alwayes: The poor Ship that's long tossed too and fro with a tempest gaines the wished Port at last. The Ark that was hurried on the flood, hath a *Dove* with an *Olive branch* in her mouth to imitate the falling of the waters. *Hæc non durabunt ætatem*, as that learned Bishop *Jewell*

el said of the *Marian* persecution.  
 These things will not last an age. Chear  
 up sweat heart; Gods rod is but a love  
 kiss, and our afflictions are but tokens  
 of his indulgency. Look back to former  
 Ages, and the Church is often in a cloud  
 her throws like a woman in Travell,  
 have been thick and painfull; *Sicut un-*  
*da sequitur undam*, and have followed  
 as one wave upon the neck of another.  
 Yet mark the result of all; her end is  
 peace at the last; Wait then with  
 patience, and thou shalt see the salvati-  
 on of God; who ever trusted in him  
 and was confounded? Behold a most  
 ample compensation; For thy light af-  
 flictions, thou shalt have an exceeding,  
 an eternall weight of glory in another  
 World, Forget not the Text; *I am the*  
*life, &c.* A day therefore will come  
 when thy sorrows will have an end, and  
 breath out their last. Hear, and glut  
 thine ear with this musick. Ye are they  
 which have continued with me in my tem-  
 ptations, and I appoint unto you a king-  
 dome, as my Father hath appointed un-  
 to me; that ye may eat and drink at my  
 table

table in my Kingdom, and sit on thrones judging the twelve tribes of *Israel*. *Luke* 22. 28. &c. When this *Sun* once Sets and the great World on fire; then every man shall receive according to his works, and a full satisfaction made of all injuries and wrongs, which the poor *Saints* have groaned under in this Life, by wicked and ungodly men.

In the next place this may serve for horreur and amazement to all such, who with *Dauids* fool have said in their hearts there is no God. The *Sadduces* and *Epicures* of our days, who by their lives deny the resurrection of the body. Some have likened a *Courtier* without preferment, to a *Blackamoor*, *qui in ortu solis positus, habet colorem noctis*, who though living upon the *Sun* rising, hath notwithstanding the Colour of the night. So an *Atheist* amongst us may fitly be compared to this *Ethiopian*; He liveth where the *Sun* riseth, even where the Gospell casts forth its glorious beams; and yet he acts the works of darkness and of the night. It is observ'd by *Josephus*, that the *Sadduces* were most approved and favoured by



by great men; And it is very probable; because they that wallow in wealth, for the most part are so glued to this world, that they could wished there were no other; and truly in their account there is not. That of *Tertull.* is undeniable No man liveth so loosely and Carnally, as he that denyeth the resurrection of the body. And one may give a shrewd guess, that they who live in all kinds of pleasures and voluptuousness, & *luxuriant in vermium operibus*, and Pride it in silks without all fear of God, reverence to his house, love to his ordinances, and Charity to the poor: are *Epecuri de grege porci*; the hogs of *Epicurus*, and acknowledge no life but the present. You shall allways have them Sing this Song. *Ede, bibe, Lude, &c.* Eat, drink, and be merry, after death theres no pleasures I believe it; and will one day find by wofull experience, if they repent not before they go hence, and be no more seen. It were happy for world'y men if there were no resurrection, they should come then to

*Nemo tam carnaliter vivit, quam qui negat resurrectionem.*

no accompts. And on the contrary, the *Saints* were most unhappy ; For if in this *Life onely we have hope in Christ we are of all men most miserble*, saith the Apostle. 1 Cor. 15. 19. But Christ is the *Life, Resuscitando, &c.* by raising thee again, ( as I said before ) God is just, and he will one day reward every man according to his works; and this must be in another world. Thou must not think to live heer a *Devill*, and a *Saint* hereafter; have the full fruition of happines in this world, be clad in purple and fine linnen, and fare deliciously *quotidie*, every day; & at length be carried by *Angels* into *Abrahams bosome*; *Somnias vigilans*, Thou dreamest waking, once to think it. You know what was said to the rich glutton being in hell torments, *Memento fili*; *Son remember that thou in thy life time receivedst thy good things, and likewise Lazarus his Evil things; but now he is comforted, and thou art tormented.* Luke 16. 25. Mark how Empatheticall the pronoun ( *Thy* ) is there. This life is called his life; not in regard he lived in it, for so it is every mans; but because he so lived in it, as if there

there had been no other Life besides. *Seculum non agnoscit nisi presens*; A Carnall man acknowledgeth no World but the present; or at least, will acknowledge no other, till he drops into it unawares. Hence it is, that he hath neither thought of death or of the resurrection. Not unlike unto the Emperour *Vespasian*, whoseing at one time two ominous presages of his end, to wit a *blazing Comet* and a *gaping Sepulchre*; puts them both from himself, and said; the *Sepulchre* gaped for the *Empress Julia*, and the *Star* did portend only the death of the *Persian King*, who then wore long hair. *Cuspid. Lust.* The Psalmist, saith, *Thou wilt not leave my Soul in grave, nor suffer thy holy one to see corruption*, speaking of *Christ* Ps. 16. 10. *My Soul in grave, there's the immortality of the Soul, nor suffer thy holy one to see Corruption, there's the Resurrection of the body.* That of *Jona*, who lay three dayes buried in the belly of a *Whale*, is *Sacramentum magnum*, not only a true History, but a pregnant mystery of the Resurrection. *Cor terræ fit venter ceti.* The heart of the earth to

us will be as the belly of the *Whale* was to *Jonas*; It shall not ever retain us. Death is the convoy or passing boat either to a better or sadder port. In the time of nature, God took away away *Enoch*, in the time of the law *Elias*, in the time of Grace our Saviour, himself: by all these examples, it is cleer; that we shall rise again. The Scripture makes mention of four keyes, which God hath reserved to himself. The first is *Clavis pluvie*, the key of rain, as *Deut. 28. 12. The Lord will open to thee his good treasure.* The second is *Clavis Cibationis*, the key of *Vit*tualls. *Ps. 145. 16. Thou openest thy hand, and fillest every thing with thy plenteousness.* The third is *Clavis Sterilitatis*, the key of Sterility or barrenness. *Gen. 30. 22. Where it is said God remembred Rachel, and opened her womb.* The last is *Clavis Sepulchrorum*, the key of the grave. *Ezek. 37. 12. When I shall open your Sepulchres.* But to omit Gods omnipotency, which is the basis and fundametall arch, on which is founded our Christian Religion; I will reduce all to two heads, his mercy, and his justice; Which two are the Master

attributes which set all the rest on work  
 It is thus said by God, *I am the God of Abraham, the God of Isaac and the God of Jacob; Now God is not God of the Dead but of the Living.* Matth. 22. 32. He is not a God of those that are not, who are without existence, but of those that have a being, so that he will raise their bodies at the last day. Otherwise, he shall *dimidium tantummodo hominum restituere*; he were God to one part of Abraham, &c. But his mercy is over all his works. Ps. 145. 9. and extends both to Soul and Body; and in the mercy of the most high they shall not miscarry. Ps. 21. 7. Secondly, as his Mercy, so his Justice requires a general Resurrection, when both the godly and the wicked shall come forth: their graves the one, *rapi in occursum*, to meet the Lord in the Clouds, and the other *verti retrorsum*, to be turned down to Hell, with all those that forget God. There must be a Judgment of Retribution in another World which cannot be without the Resurrection of the body. The ungodly are sometimes plagued in this life, to assure us there is a God; yet but

sometimes to assure us there is a day of judgment; wherein the accounts of all men and women must be audited and cast up, *In that day will God make up his Jewells. Mal. 3. 17.* And put a difference between an Israelite and an Egyptian. Then will the Wheat be put into the granary of Heaven, and the tares burnt in the fire. *Surgite mortui, Arise ye dead,* was St. Hieroms Earwig, and oftimes beat an alarum on his very heart strings. Me thinks that of the Apostle should make us tremble; *We shall stand before the judgment seat of Christ.* O sinner! Let the day of death and the day of doom be the two Pole-stars to fix alwayes thine eyes upon. I could wish (saith one) that men every where would discourse of hell, *nam ghebennam meminisse, in ghebennam non permittet incidere.* For the Remembrance of hell would by (Divine assistance) keep us from falling into it. I hope by this time (if thou beest not an Atheist) thou art convinced of this truth, that as Christ is the way and the truth so also he is the life; by whose omnipotent power we shall all one one day rise from our graves,

graves, to answer for what we have done in this life whether good or bad. I will now conclude. *The day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with a great noyse, and the Elements shall melt with fervent heat, the Earth also, and the workes that are therein shall be burnt up. Seeing then that all these things shall be dissolv'd, what manner of persons ought ye to be in all holy Conversation and Godliness. 2 Pet. 3. 10, 11.*

**Gloria Deo in excelsis. Amen.**

**FINIS.**